

“The Lord’s Prayer: Given”
Pastor John Bronson

John 17:1-10

February 24, 2013

Order of Worship for February 24th, title, “The Lord’s Prayer: Given”, text, John 17:1-10
(This will likely be a mini-series of 3 messages)

Opening Song

Welcome:

Invocation: Isaiah 44:21-26

Ministry Moment:

Message Theme: Our salvation is the result of the sovereign grace of God

Worship Theme: Praising God as the God of Salvation

Sunday Evening in the Word
Matthew 7:15-27, “Matters of Judgment”
5:30 pm – 7:00 pm, Church Library

Opening Song:

“Let’s Just Praise the Lord” Song # 18

Welcome

Invocation: Isaiah 44:21-26

Special Music: “Trust Medley” by Hosanna
(Trust in the Lord, Trust and Obey, When I Am
Afraid and ’Tis So Sweet To Trust in Jesus)

Preparing the Heart in Song:

“Blessed Be Your Name” Overhead
“Might to Save” Overhead
“Lord, I Lift Your Name on High” Song # 107

Offering and Offertory

Message: “The Lord’s Prayer: Given”
 John 17:1-10 Pastor John Bronson

Response to the Word:

“I Am Forever Grateful” Song # 173

Parting Word of Grace and Invitation to Prayer

Sunday Evening in the Word:

5:30-7 pm in the Church Library
Matthew 7:15-27, “Matters of Judgment”

“The Prayer Closet”

February 24, 2012

“Continue steadfastly in prayer, being watchful in it with thanksgiving.”
(Colossians 4:2a)

This week let us be united in praying that:

Russell and Sharla Weisner: the Spirit will draw their Hindu neighbors to study the Word; the Lord will ensure safety; the Father will bring unity as we set up the constitution and structure the ministry of the international church; the Lord will bless the people attending the new Bible studies that have started as a result of the testimonies of three young men who were attacked for their faith

President Obama: The Father will convict him of the danger of an “imperial presidency” for the long term health of the nation; the Spirit will bring him to conviction of spiritual truth; the Lord will protect him and his family from all evil

Board of Elders: the Lord will lead them to preserve the unity of the Spirit in the bond of peace as they seek God’s will for the church; the Spirit will impart wisdom regarding the issues of remodeling and new staffing

College Student of: Sandra Morgan, Marinello’s Beauty School (daughter of Larry and Patti Ott): studying to be a nail tech, please pray for all to go well and that this will open up employment opportunities

Military or Public Service Personnel: MSgt. Peter Gibson, Air Force Reserves (husband of Marjorie): his unit, the 13th Reconnaissance Squadron, will deactivated September 29, 2013, please pray for all the members of the until that will be losing their positions at Beale, that adequate re-posting of the personnel can be found.

Please pray for the health and recovery of our church family: Carol Bernerd, Bob Boettcher, Ellen McNabb, Randy Bowen, Volker Ladendorf, LaVerne Lee, Dick & Jane Miller, Phil Peterson, Sam Farris

(please call the office to request updates to this list)

Today’s message brings us to John 17. John 17, if you are familiar with the Gospel of John, or if you are familiar with the New Testament, [you know that] the entirety of that chapter is a prayer. Normally if I were to say, “We’re going to talk about the Lord’s Prayer,” virtually anybody hearing that would assume that I would proceed to talk about, *“Our Father, who art in heaven, hallowed be Your name. Your kingdom come, Your will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from all evil.”* That, of course is the prayer that Jesus taught to his disciples upon their request, “Teach us to pray.” I have put it up [on the screen] not because I think you don’t know it, but because I think you do. I want to encourage you to make that prayer, both in its actual words, something you take home with you, and in the structure, the pattern of its content. Because it is the prayer, the model, the pattern that Jesus has offered to us as His disciples for talking to the Father.

But that is not what we are going to talk about today. The prayer of Jesus which we find recorded in John 17 is far more specifically Jesus’ own prayer. In this prayer He is articulating, He is speaking about that which is most pressing on His heart and mind in the anticipation of His almost immediate arrest, crucifixion, death, resurrection and then the return to the Father. This prayer actually comes in three sections. We are going to talk about these over the next three weeks. The first section, which we will be discussing today, deals with Jesus’ own glory. The intent of the message is to help us see how the glory of Jesus is in us and the difference it is to make as it shines through us. That is His prayer. The second section deals with Jesus’ disciples who are His witnesses. I appreciated the comments made earlier speaking of redemption. The Lord God of heaven does not save people for our own benefit only. He saves us that we would be His servants and His witnesses. God is highly purposeful. The last of the sections then deals with those who will come to personal faith through the witness or the testimony of His disciples. That is all of us. So the second and the third sections deal with us as God’s servants. The first [section] talks about the glory of Jesus.

Join me. If you have not yet, turn in your scriptures; I am going to read John 17:1-5.

“When Jesus had spoken these words [go back to John 16], he lifted up his eyes to heaven, and said, Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him authority over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work that you gave me to do. And now Father, glorify me in your own presence with the glory that I had with you before the world existed.”

Jesus begins His prayer to the Father by stating, “The hour has come.” We know what that hour is. It is the hour in which Jesus will be crucified. As such, it is not too much for us to say that it is the hour for which Jesus was born. To say that, however, is not to diminish the importance of all that has gone before. On the contrary, to understand that Jesus was born for the day of His death helps us, then, to look at and see the entirety of His life as a consistent preparation for that one climactic act in which He lays down His life for our sins. He lived a perfect, sinless life. Not only was it sinless in the sense that He did not transgress any of the laws and commandments or standards of holiness that our God has set before us, but He also fulfilled perfectly the purpose of the Father, manifesting the Father’s love for us, and living out a life that modeled perfectly what it means to be a servant of the Living God. Therefore this hour fully honors and fulfills the meaning and purpose of all that has preceded this particular moment, and it anticipates all that will follow.

We should not miss the significance of Jesus’ request of the Father. Listen to the request again. He says, *“...glorify your Son that the Son may glorify you, since you have given him authority over all flesh...”* Hebrews 1:3 says this: *“After making purification for sins, he sat down at the right hand of the Majesty on High.”* In Hebrew culture, and pretty much in ours, if a person sits down at the completion of an act, then the message is, “It is done, finished, complete.” That Jesus would sit down at the right hand of His Father indicates that He has completed His work with the Father’s approval, and now sits in the position of power and authority, which is the position [at] the right

hand. It indicates a completed work. What is the completion that has been accomplished by Jesus? What He has done is He has completed the work of propitiation. “Propitiation” is the sacrifice that satisfies the justice or the demands of God. Jesus has poured out His life in death because the judgment of God against sin is death, when sin has occurred, death must follow. Jesus has died for us. That is the whole meaning of the cross and the substitutionary atonement: He satisfies the justice of God by dying for us. But that is not all that has been accomplished by Jesus. Now He will carry forward to the next step. The next step is to expiate – This is another of those [difficult] words. There is a movement today in the church to eliminate all of these words, which is the progressive erasing of the Bible from our minds. We must understand that in the contest for the heart and the mind of men and women and children, it is exceedingly important that we take up the Word of God and make it our language, not that we rewrite the Word to fit the passing fads and fashions of human speech, which are invariably corrupt in their direction. “Expiate”: what does it mean to expiate? What it basically means is that having satisfied the judgment of God, now He must deal with the judgments of our own hearts. That is, God will now go to work to clean our own hearts out of the burden of guilt that we feel for our sins. Did you notice? As one grows in the knowledge of God and His grace and His truth, and as we come to a fuller understanding of His holiness, we begin at some point to say to ourselves, “My, goodness, I cannot believe that I did those things, I cannot believe that I said those things, I cannot believe that I felt those feelings [now that] I am standing in the presence of a holy God. He has forgiven me, but I haven’t!” So God in His grace comes and He begins to wash our hearts and our minds clean so we can say, “I am forgiven, and I accept that forgiveness, and I will live that forgiveness, and I will give that forgiveness, because by His grace He has washed everything clean.”

So expiation we understand is the next of the things that He has done. He will expiate or remove guilt from the hearts of those who believe so they are free. Then the last of the things that we [need] to appreciate is happening here is He says He will glorify the Father. He will glorify the Father through the healing of the world of the mortal wound of sin. It is one thing to be forgiven yesterday’s sins; it is another thing to receive strength and wisdom to not sin tomorrow. That work continues.

Jesus repeatedly refers to “glorify”. Just to remind all of us, to glorify is to magnify, to make a big deal of, or to demonstrate the greatness of. What is good example of glorification: Handel’s Messiah. Did you ever [listen to] Handel’s “Messiah”? [Did it give you the chills?] Try singing it. One of the most outstanding experiences I have ever had was at a number of the Evangelical Free Church conferences and also at the Piper [Pastors’] conferences, especially the Piper conferences with men only. We all get together and go down front and have an organ playing and we raise our voices! You weep as you feel the impulse, the power of the Spirit like the wind of God. You are moved. You become excited and your heart searches for the wonder of the Almighty. That is to glorify!

It helps us to appreciate the significance of the moment Jesus’ is in: Jesus has just said that He has come to overcome the world. Most assuredly when Jesus is speaking about His overcoming the world and He speaks of the hour and He knows that this is the hour of His death upon the cross, we can be quite certain that Jesus does not see the cross as even the momentary triumph of the world or of Satan who rules the world system in its present rebellion and dysfunction. The great message of Christianity, which the world finds perplexing, is that the cross is God’s triumph. It is the triumph of Jesus and it is the triumph of the Father. That is why the cross has become the symbol of Christianity. What is this triumph? It is the triumph of God’s love and it is also the triumph of God’s justice. For Jesus has fully satisfied the justice of God, and in the event it is God’s love that triumphs over Satan’s hate. Satan has been defeated. Behind the scene, I do not think it is an unreasonable thought at all to imagine that as the darkness covers the earth and as the blood of Jesus flows down that cross, that in the heavens already the angelic host is gathering, prepared, waiting, hesitating until that morning when Jesus breaks through the tomb, rises from the dead and the triumph is done! Glorify God. Glorify Jesus. Let your hearts sing and be glad that the triumph has been accomplished.

We are not told a lot about Satan, for good reason. There are some things, however, it is good for us to be aware of. We are told in Isaiah 14:12-14 that Satan was created as the Day Star, the Son of Dawn. According to Ezekiel 28:14, we read this referring to Satan: *“You were the signet of perfection, full of wisdom and perfect in beauty. You were in Eden, the Garden of God. Every precious stone was your covering.”* The origin of Satan, as best we understand, again in Isaiah 14:13-14, the prophet tells us that Lucifer, the Day Star, grew proud. This is what he says: *“You said in your heart, ‘I will ascend into heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; I will ascend above the heights of the clouds; I will make myself like the Most High.’”* In Ezekiel 28:17 again the prophet continues before speaking of God casting the self-corrupted angelic being out of heaven and he says, *“Your heart was proud because of your beauty; you corrupted your wisdom for the sake of your splendor.”* This angelic being of incomparable glory fell in love with himself, [and then was] thwarted in his pride. In Job 1:9-11 we see Satan. He is an angelic being that is filled with resentment and jealousy. When our Father points with joy to Job as a man of true and uncorrupted faithfulness, Satan is seething and refuses to accept it, for Satan can only see in others according to what is true of himself. So if Job is good it is because it is to his personal advantage to be good. Remove the advantage; he will no longer be good. That is Satan’s accusation. This is what he says: *“Then Satan answered the Lord and said, ‘Does Job fear God for no reason? Have you not put a hedge around him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. But stretch out your hand and touch all that he has, and he will curse you to your face.’”* Do you think Satan has stopped saying [such things]? Ponder that, and you might begin to understand a bit of the testings of God in order that you and I would have a just estimation of what we truly love. Do we love God, or do we love His benefits?

What we hear from Satan is the articulation of resentment. This is malicious desire. It is essential, when you read that little episode, [to recognize] that Satan does not want what Job has; he could care less. But he doesn’t want Job to have it; in particular he doesn’t want Job to have it from God. But what we see of Satan’s accusatory spirit towards Job is a mild introduction to Satan’s use of the law of God. Satan uses the law of God to bring evil minded accusations against us. Satan does not intend that we hear the law for the good end of our correction and growth in holiness. What Satan desires is that we would be buried beneath guilt, rendered hopeless and full of despair. It is this that Jesus answers with His abundant love. It is this that Jesus wishes to silence and erase from our hearts and our minds. The contemplation of Jesus, the giving glory to Jesus, the affirmation of the sufficiency of His sacrifice all come to this: that the splendor and the majesty, the moral force and ultimately the irresistible authority of Jesus is manifested, made known, made clear in the purity and the totality of Jesus’ self-sacrifice for the Father and for all that the Father loves. Jesus is magnificent! He lays down the whole of His perfection out of His love for the Father, and for all whom the Father loves.

If you look at the second verse, Jesus makes what might be a kind of surprising, or at least unexpected statement. He says that the Father, *“...has given him authority over all flesh, to give eternal life to all whom the Father has given to him.”* These words open our minds to a prospect of the operations of the divine will. (One of the [characteristics] of this portion of John’s Gospel – and all joking aside, we could start all over starting at chapter 13, and I could preach [through] it all over again, for we have not begun to understand the depths of what is revealed to us by God. We have amazing glimpses and insights into the relationship between the Father and the Son and the Holy Spirit in these comments and lessons that are taught by Jesus. Here is one of the glimpses.) Authority is more than just power. Jesus says “You have given me authority.” It is important that we understand what authority is, for in our age we almost have lost it. Authority is the lawful use of power or the right use of power. That is what authority is. So, what is it, how is it that Jesus has gained authority? Jesus has gained the right, the lawfully given power over us through the shedding of His blood. That is what Paul is talking about if you go and look at I Corinthians 6:20. There Paul says, *“Or do you not know that your body is a temple of the Holy Spirit within you whom you have from God? You are not your own, for you were bought with a price.”* That price is the blood of Christ. That is what Paul is talking about. So, Paul concludes, *“Glorify God in your body.”* This is

the most basic possible statement about why it is we are responsible before God for what we do with [our bodies], how we treat [our bodies], how we care for [our bodies], all that is involved with our bodies is an act of service in submission to the One who bought them, that is the Lord Jesus Christ.

There is a difference if you read Paul’s statement and if you read Jesus’ statement, there is a difference, there is a distinction in perspective here that easily can come in and rule our understanding. The difference between Jesus’ words and Paul’s is that Paul’s comment might be understood to mean that only Christians have been bought by the blood of Christ, and that this blood is applied when you come to faith. Many times that is said, many times that is preached. There is obviously a sense in which it is true. It is, however, only a little true. That is a serious matter. There are two truths in Jesus’ words that need to govern our understanding of Jesus’ authority accomplished through His death on the cross. The first is this; Jesus’ words make it clear that what Jesus accomplished on the cross was the purchase of all flesh, all that lives for all time. Notice what He says in verse two: “*has given him authority over all flesh.*” That is the first critical statement for us to understand. The second is that even though Jesus now has authority, the right and the power to give eternal life to all, what Jesus says is He only gives eternal life to those whom the Father has given to Him for that purpose. Beloved, I can think of few places where the sovereignty of God in the election and salvation of persons is more clearly stated. Tying this second verse in with the third it is apparent that the Father himself will determine who will know Him as the true God and will know Jesus as the One whom He sent.

Jesus’ purpose is clear. In John 17:4, His purpose is to bring the sons and daughters of Adam and Eve to know God, for to know God as the true God is eternal life. That is a strange way of speaking, but it is so because we are material creatures and fail to understand the close, even the exact parallel between the material and the spiritual dimensions of life. Jesus at some point cites Deuteronomy 8:3, saying that man shall not live by bread alone, but by every word that comes from the mouth of God. This is not just a metaphor: a metaphor is a picture of something, not necessarily true in all of its aspects. But in this case, I think we need to understand that God’s truth feeds a man’s soul. God’s truth feeds a man’s spirit just as food feeds our bodies. Consequently some of the word of God is milk and some is meat. Just as the body that is only fed on milk lacks strength and endurance for [physical] trials, so the soul or the spirit that only feeds on those light, sweet and pleasant passages of the word of God, the milk, those souls will be weak and incapable of sustaining the trials that come to us. There is an implication in this, an implication that should bear directly on any of us. God wants strong believers! God wants believers who endure and do not yield. God wants those who embrace His truth with serious intent, joyful heart, thankful spirit and a readiness to go from here to the end, which is why Jesus said they are saved who persevere to the end.

The church, so called, at this point [in time] is abysmally weak, hardly knows its own mind, is so confused it does not know how to resist worldliness and consequently corruption runs through the whole body of those who confess Christ, to the degree where many do not even know they are corrupted. There is probably no more devastating [statement] in the prophets than we find in Isaiah when the prophet said they don’t even know how to be ashamed. Jesus is addressing just these issues when He speaks about the Word of God as being that upon which we are to feed our minds.

This point is being reinforced when Jesus specifies that eternal life is not just knowing God as the One true God but also entails, involves with knowing that God sent Jesus. It is the second part that is so critical in our understanding Who God is. Don’t forget that Jesus has already explained “The reason that I (Jesus) have come is so that you all will know the Father. That is the reason Jesus has come. We [tend] to say “Jesus has come in order to save me from my sins.” That is true, but it is a secondary fact. The primary fact is that Jesus has come to make all men know the Father, which is why – you are not going to like what I have to say – which is why someone going to hell glorifies God as much as someone going to heaven. Why? Because when they go to hell they know they have offended the just, true and holy God who made His grace and goodness known to them and His

righteous ways were on display and they in the end said, “No, I don’t want what you are offering,” and God says, “OK, you are free to go.” I can guarantee you that in the depths of hell there will be no less worship and acknowledgement of the holiness of God than in the highest heavens. (I told you [that] you wouldn’t like it!)

The church about a hundred and some odd years ago made a profound error. It is one of the great tragedies in American Christianity, a failure and sorrow. It is the profound misunderstanding of the distinction between God as the Father and God as the Creator. How many people did God create? All of them. For how many of them is He the father? The father-son relationship in scripture is specific. A son is of the same nature or essence as the father. It is true enough that every human being is made in the likeness and image of God, but it is also true that that image was fatally marred by sin. It is essential that we recognize that God is not the father of sin, nor, in their moral character, is He the father of sinners. This is why every person other than Jesus is of necessity an adopted child. Let me ask you this question? How many of us are adopted? This is an adoption which is accomplished through the blood of Christ. This is why it is called a second birth. This is why the great affirmation that Paul gives in 2 Corinthians 5:17 is that we are new creations, we are new creatures in Christ. We are not who we were before. We are something that wasn’t there and now is by the grace of God. To be a child of God and to have received the gift of eternal life requires that we know the One true God sent Jesus to be with us and to die for us that we might be adopted through His blood. This was forgotten by most of the Protestant Christians in America, and profound has been the confusion.

Jesus goes on to say here that He glorified the Father on earth. He did this by accomplishing the work the Father gave Him to do. Characteristically we say that the work that the Father gave Jesus to do was the work of the cross. That is not wrong, that is accurate. It was the work given Jesus by the Father. None but Jesus could do it. He died for the sins of humanity. Without that work all the rest would come to nothing. But God did not send His Son only to die for the sins of the world, to redeem the world from the curse of the Law. The Law reveals that sin or rebellion against and the rejection of the goodness and authority of God is death. But as Jesus words regarding the convicting work of the Spirit make clear, Jesus came to establish the truth. Jesus came to establish the true measure of moral goodness. He came to establish the pattern of true faithfulness, righteousness and the ruling power of God in that God brings Satan to judgment. To accomplish these things Jesus lived a life of moral perfection, flawless trust, submission and obedience to His Father, and total dependence on the Father’s provision and guidance. Jesus spoke the truth, did the truth, and lived the truth, and that is our model.

What we can easily miss, but need to see here, is that Jesus is the perfect, or as Hebrews 1:3 puts it, He is the exact representation of the Father. Jesus’ intent is to bring His heavenly Father and sinners together forever. Let me ask you a question: where do you think an unrepentant sinner would rather spend eternity, in heaven or in hell? An unrepentant sinner would find heaven an unbearable hell. There are implications here in terms of understanding the ways of God in dealing with us, His children. What happens when the glory of Jesus begins to shine and irradiate our inner selves? For one thing we learn how to be ashamed again. For, you see, shame in the heart is the recognition of the reality not just of my falling short, but of God’s perfections. Shame is that conversation which begins to be spoken to me and I am hearing it from the Holy Spirit, and I am saying, “O God, O my God: please help me! I do not want to remain where I am. I do not want to do what I have done. I do not want to be to what I have been. I want instead to overcome these things and come into Your presence and have no sense of shame at all because now I am freed utterly of these corruptions, these distortions, these twistings of the truth.” So the sinner will have to learn to love and trust God comprehensively in every dimension of life. He will have to become utterly convinced of God’s good will. Why? Because we need to accept and to work with God in the progressive remaking of our character and the rebuilding of our souls in the image of Christ. “Why didn’t I get that job? Why do I have cancer? Why is my spouse dying? Why doesn’t God bless me?” He is, because it is the purpose of God to wash out the guilt and corruption and to reshape you into the image of Christ. If you don’t trust Him, you are not going to walk down that road to the end.

Having done all of this, Jesus is now asking His Father to bring Him through to the end, to restore Him to where He was in full union and splendor with the Father before the world began. That, beloved, is where you and I will be if we persevere to the end. We will be with Jesus in the glory of heaven. I appeal to you by the word of God and the indwelling presence of the Holy Spirit, and according to the life lived and freely given by Jesus Christ, that you yield. Yield. If you have not confessed Him as Lord and Savior, do not tarry: yield. That moment will begin the richest blessings of God you could ever know. For those of us who have long been walking on the path of faith, yield, acknowledge: He is God, He intends your good, He is to be trusted.

Please pray with me: Father in heaven, thank you for loving us, not abandoning us. We are indeed stubborn creatures. You know that well. Thank you for your love. Hear our heart’s cry. May it be in harmony with Your Spirit’s invitation. We ask in Jesus’ name. Amen.

Questions for Understanding and Application:

1. What is Jesus’ glory? What is the glory of God? What has been your experience of the glory of God?
2. Propitiation satisfies the demands for satisfaction in the one offended; expiation satisfies the demand for justice in the offender. Jesus accomplished the first for God on the cross. In your experience how has Jesus gone about cleansing your life from guilt?
3. What has been your experience of pride, in yourself as well as in others? If a man has no pride, can he maintain his integrity? What might be the relationship between thanksgiving and pride?
4. What is an example of the hurtful use of the law and what is an example of a helpful use of the law? (see 1 Timothy 1:8-11 and 2 Timothy 3:16-17 and perhaps Romans 7:12 and 8:2-11)
5. Is God’s ownership of your body a lively reality to you? Is it helpful?
6. Does it trouble you that Jesus does not give eternal life to everyone? How do you handle this?
7. What has proven to be the most effective way for you to feed on God’s Word?
8. What is the difference between recognizing God as Creator and God as Father? What is the difference between knowing God as God and knowing God as the One who sent Jesus?
9. The following statements were made in the message: how do they sit with you?
 - a. The sinner will have to learn to love and trust God comprehensively, in every dimension of his or her life.
 - b. They will accept and work with God in the progressive remaking of their character, the rebuilding of their souls in the image of Christ, the One Who loves God and His neighbor perfectly.